

KEY TERMS

प्रपञ्च

prapañca

prapanca

"Play of Words"

the conceptualization of the world through language, emphasized in the Mādhyamika School

विज्ञानवाद

vijñānavāda

vijnanavada

School of Mind or Consciousness

name for the Yogācāra School

विज्ञप्तिमात्र

vijñaptimātra

vijnaptimatra

Mind or Consciousness Only

key concept in Yogācāra

vijñapti originally referred to any information or report; that which is made known

मुद्रा

mudrā

mudra

Sacred Hand Gesture

*originally referred to any seal or instrument used for sealing or stamping

*an image, sign, token (esp. a mark of divine attributes impressed or stamped on the body)

*a hand gesture used in religious worship, and supposed to possess an occult meaning and magical efficacy

मण्डल

maṇḍala

mandala

Visualization Diagram

*originally referring to circular, round disks, especially the sun or moon

*a geometric diagram (often circular) used in meditation practices

साधन

sādhana

sadhana

Tantric Exercises

*originally referred to any effective furthering of a goal or accomplishing a task

*or also the summoning, or conjuring up of a spirit

वज्रयान

vajrayāna

Vajrayana

Thunderbolt or Diamond Vehicle

name for Tantric Buddhism;

vajra originally referred to a thunderbolt, and from there referred to any mythical weapon destructive of spells or charms; then also a diamond (thought to be as hard as a *vajra*)

ABHIDHARMA SCHOOLS

Mahāsaṅghika
Pudgalavāda
Sarvāstivāda
Sautrāntika
Theravāda

MAHĀYĀNA SCHOOLS

Mādhyamika School

Nāgārjuna (ca. 150-250 C.E.)

Mahāyāna Viṃśaka (“The Twenty Verses on the Great Vehicle”)

Mūlamādhyamaka Kārikās (“Fundamental Verses on the Middle Way”)

Āryadeva (ca. third century C.E.)—Nāgārjuna’s disciple

Buddhapālita (fifth century C.E.) Prāsaṅgika school of Mādhyamika

Bhavaviveka (ca. 500-570 C.E.) Svātantrika school of Mādhyamika

Candrakīrti (ca. seventh century C.E.)

Śāntideva (eighth century C.E.)

Yogācāra School

Saṃdhinirmocana sūtra (Resolving the Underlying Meaning Sutra)

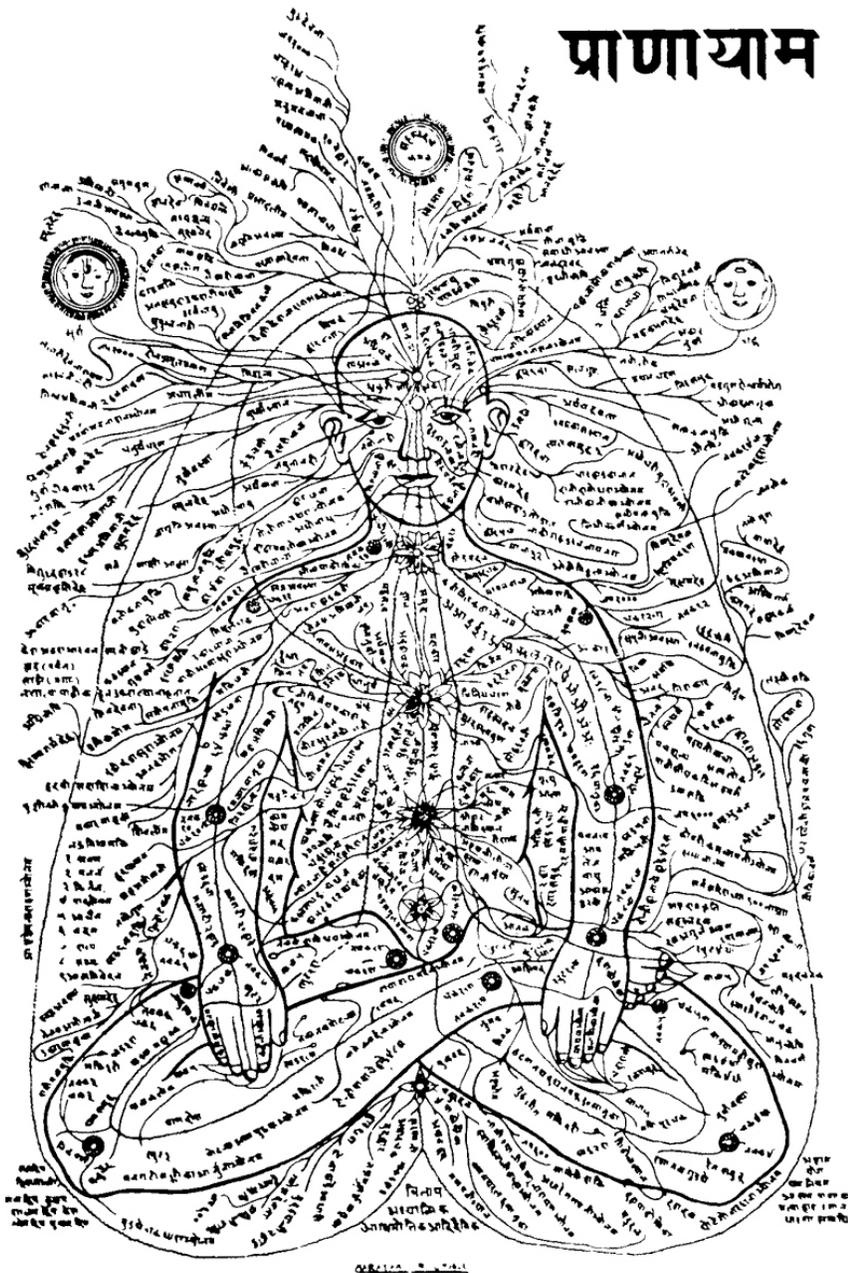
Mahāyānābhidharma sūtra (The Greater Vehicle Higher Teaching Sutra)

Laṅkāvatāra sūtra (The Sutra on the Descent into Lanka)

Vasubandhu, *Viṃśatikā* (“The Treatise in Twenty Stanzas”)

Vasubandhu, *Triṃśikā* (“The Thirty Verses”)

Vajrayāna Buddhism
The Seven Chakras



Sāhasrāra-cakra

("the thousand-spoked wheel")
Crown Chakra: a varicolored lotus of a thousand petals at the crown of the head

Ājñā-cakra

("the command wheel")
Third Eye Chakra: a white lotus of two petals in the middle of the forehead

Viśuddha-cakra

("the wheel of purity")
Throat Chakra: a smoky purple lotus of sixteen petals

Anāhata-cakra

("the wheel of unstruck sound")
Heart Chakra: a ruddy lotus of twelve petals

Maṇipūra-cakra

(the wheel of the jewel city)
Navel Chakra: a blue-black lotus of ten petals

Svādhiṣṭhāna-cakra

("wheel of the self-base")
Genital Chakra: a vermilion lotus of six petals

Mūlādhāra-cakra

("base-root wheel")
Base of the Spine Chakra: a crimson lotus of four petals

Illustration showing the nadis and the major and minor chakras

From David V. Tansley, *Subtle Body - Essence and Shadow*, (1977, Art and Imagination Series, Thames and Hudson, London) In that book this illustration is labelled "The nadis, diagram, Tibet", but the writing is sanskrit not Tibetan, and both the artistic style and also the arrangement of the chakras is Indian.

QUESTIONS

1. What were the primary concerns of the Abhidharma schools? What views did the Abhidharma Mahāsaṅghika school share with the developing Mahāyāna tradition?
2. How did Nāgārjuna explain the Mādhyamika as the "Middle Path" and how did he explain the doctrine of *śūnyatā* as following from the central doctrine of Buddhism and thus consistent with the middle path taught by the Buddha?
3. For Nāgārjuna, what is the source of the mental defilements that lead to unwholesome thoughts, words, and deeds? What strategy did he use in the *Mūlamādhyamaka Kārikās* to break down the misconceptions that lead to unwholesome thoughts, words, and deeds?
4. How is it that Nāgārjuna argues that there is no difference between *samsāra* and *nirvāṇa*? What did he mean by this and what are the implications of this view?
5. What, for Nāgārjuna, is the distinction between the two levels of truth, the *saṃvṛti-satya* and *paramārtha-satya*?
6. What was the main theme of the *Tathāgata-garbha* writings, and what important notion later influenced all of East Asian Buddhism?
7. What was the primary focus of the Yogācāra School and why was it also known as the *Vijñānavāda* school? What marks its departure from the Mādhyamika school?
8. What did the Yogācāra philosophers mean by the process of *vijñaptimātra*? What is the storehouse consciousness (*ālaya-vijñāna*)? According to Yogācāra, how is enlightenment attained?
9. What is meant by Vajrayāna Buddhism? What are some of the Vajrayāna practices?